



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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THURSDAY, OCTOBER 16, 1823.

[HALF IN ADV.]

DISCOURSE ON FUTURE PUNISHMENT.

(Continued.)

3. Another argument for the future punishment of the wicked is built upon those passages of scripture which teach us that men may die in their sins, and that if they die in their sins where Christ is gone they cannot come; upon those which inform us that some have actually died in their sins, as the rich man, and all those of whom the apostle Jude says, *they perished in the gainsaying of Korah*; upon those which inform us that the inhabitants of Sodom, Gomorrah, and the cities about them, are set forth for an example suffering the vengeance of eternal fire; and that it shall be more tolerable for those in the day of Judgment than for Capernaum; upon those which assure us that mankind shall be judged according to the deeds done in the body; which prove that men may die in their sins, and that there is no repentance after death: and finally, the certainty of future punishment is built upon all those passages of scripture which denounce damnation against the impenitent and unbelieving, and upon those which describe the damnation as terrible in its nature, as it is fearful in its duration.

4. Having mentioned the future judgment it may be proper to observe that it affords a most striking proof of the certainty of future punishment: for that is properly the time of retribution, when God shall render to every man according as his work shall be:—*tribulation upon every soul of man that doeth evil.* Though a day of Judgment be denied by some, we believe with the poet Young, that it was "the first in wisdom's thought," though "the last in nature's course." That there will be a day of Judgment and retribution at some period after death, appears as certain as the express declaration of God's word can make any thing. It is appointed unto men once to die, but after this the judgment, Heb. ix. 27. God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, Acts xvii. 31. I charge thee, therefore, before God, and the Lord Jesus Christ, who shall Judge the quick and the dead, at his appearing, 2 Tim. iv. 1. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things written in the books, according to their works. Rev. xx. 11—15. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men 2 Pet. iii. 7.

Many other passages equally express might be produced; but I would observe in the words of Mr. Saurin, that "we do not rest the whole weight of the argument on any particular passages but on the general design and scope of religion. If this method be adopted, it will soon appear that the doctrine of a future judgment is contained in a manner clear and convincing, not only in the writings of apostles and evan-

gelists, but also in the revelations, with which God honoured the patriarchs many years before he gave a written law, Jude 14, 15.

"Yea, were we to allow, that we have no formal passages to produce, in which this truth was taught the ancient servants of God, (which we are very far from allowing) we might still maintain, that it was included in the genius of those revelations which were addressed to them. Jesus Christ taught us to reason thus on the doctrine of future rewards, and we may fairly apply the same method to the doctrine of future punishments. The doctrine of future rewards is not contained in the formal terms, but in the general design of this promise, *I am the God of Abraham*, Matt. xxii. 32. How splendid soever the condition of Abraham might have been, however abundant his riches, however numerous his servants, this promise proceeding from the mouth of God, *I am the God of Abraham*, could not have been accomplished in the temporal prosperity of a man, who was dead, when the words were spoken, and whom death should retain in durance. As God declared himself the God of Abraham, and as Abraham was dead, when he declared it, Abraham must necessarily rise again. And this is our Saviour's reasoning. God is not the God of the dead: but of the living.

"Let us say the same of those punishments, which God has denounced against sin, in regard to those ancient sinners, of whom God declared himself the Judge: God is not the Judge of the dead: but of the living. The wicked, during this life, are often free from adversity; but were they even miserable all the time of abiding on the earth, their miseries would sufficiently express God's hatred of sin. Asaph renders to divine justice only one part of its deserved homage, when he says, in order to justify it for tolerating some criminals, "Surely thou didst set them in slippery places, thou castest them down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors! As a dream, when one awaketh, so, O Lord, thou shalt despise their image," Ps. lxxiii. 18—20. No! the unexpected vicissitudes, that sometimes confound the devices of the wicked, the fatal catastrophes, in which we sometimes see them enveloped, the signal reverses of fortune, by which they are often precipitated from the highest elevation to the deepest distress; all these are too imperfect to verify those reiterated threatenings which the Judge of mankind denounced against primitive criminals, to teach them that he was a just avenger of sin. To display this fully there must be a resurrection and a judgment. In this manner, even supposing there were no formal passages in proof of future judgment, (which we do not allow,) the genius, the drift and scope of religion, would be sufficient to convince us of the truth of it."

*Saurin's Sermons, Vol. iii. pp. 254, 255.

(To be continued)

FOR ZION'S HERALD.

Mr. Editor—

"To err is human,
"To forgive divine."

It is the duty of Christians to bear with patience and fortitude, injuries inflicted on them, on account of their attachment to Christ, and of their labours for the promotion of his blessed cause; and they are required even to "love their enemies, to bless those that curse them, to do good to those that hate them, and to pray for those that despitefully use them, and persecute them."

But after all, when the characters of Christians are assailed, and when falsehoods are said about them which injure the cause they espouse, it is their right to speak in their own defence, and the right of their friends to speak for them.

As unfavourable reports have been in circulation respecting the extravagant dress of Mrs. Judson, you would doubtless oblige many of your readers, and do an act of justice to a worthy individual, by inserting the following Circular, in your useful paper.

Respectfully yours,

E. HEDDING.

Boston, Oct. 1823.

VINDICATION OF MRS. JUDSON.

CIRCULAR.

The Committee appointed by the Boston Baptist Association, at Salem, Sept 18th, 1823, to take into consideration the reports which have been circulated concerning the extravagance of Mrs. Judson's dress, and to publish the result of their inquiries, beg leave to make the following statements.

In a newspaper published in this city on the 25th of July last, the following communication appeared, and has been since transcribed into other papers:

"Mrs. Judson, the wife of A. Judson, a famous missionary in the East Indies, sailed from Boston a short time since, where she had been, to visit her friends and collect money from the pious and charitable to aid her in distributing the bread of life to the poor heathen of Asia. A lady, who was in habits of familiar intercourse with Mrs. Judson, and to whom application was made for charity, in her behalf, informs us, that the *visiting dress* of this *self-denying* female missionary could not be valued less than TWELVE HUNDRED DOLLARS!! The reader may be startled at the mention of such an enormous amount laid out in a *single* dress to decorate the person of one whose affections are professedly set on heavenly things, and despising the vain and gaudy allurements of the world; it appeared to us incredible, till we heard from the lady some of the details. The Cashmere Shawl was valued at \$600; the Leghorn Flat \$150; Lace trimming on the gown \$150, &c.; jewelry would soon make up the sum, leaving necessary articles of clothing out of the question. We hope the next edition of the missionary arithmetic, will inform us how many infants were robbed of their innocent if not necessary, playthings, how many widows had denied themselves the use of sugar in tea and butter on bread, how many poor debtors had robbed their creditors and laboured without stockings and shoes, to furnish out this modern representative of the mystical Babylon."

The personal friends of Mrs. Judson

read this communication with surprise and sorrow, mingled with feelings of just indignation. They knew that a difference of opinion existed as to the reasonableness and utility of Foreign Missions, but they did not expect that the character of a female, who was labouring under the pressure of bodily indisposition would be unnecessarily assailed.

The account of her *visiting dress* was so far from being correct, that those who had been in her society most frequently concluded, that no one friendly to Missions would give credit to the representation. But in this they have been disappointed. Persons who never saw Mrs. Judson, and not finding this account contradicted, have supposed it was true. It was a knowledge of this fact which led to the appointment of the aforesaid Committee by the Boston Baptist Association.

Soon after the publication of the above statement, Mr. E. Lincoln waited on the Editor, and requested to be introduced to the lady who was "in habits of familiar intercourse with Mrs. Judson, and to whom application was made for charity in her behalf;" and who had informed him, that the *visiting dress* of this *self-denying* female Missionary could not be valued at less than TWELVE HUNDRED DOLLARS. The Editor introduced him to the gentleman who authorized the communication. This gentleman referred him to his Mother, as the lady alluded to in the above named news-paper. Mr. Lincoln therefore called on her, and was surprised to learn, that this lady, "in habits of familiar intercourse with Mrs. Judson," had never seen her; that she had never been applied to for charity in her behalf; and had no personal knowledge respecting any item in the communication. She stated to Mr. Lincoln that she had received her information from another lady whom she named. Mr. Lincoln then sought an interview with this person, who it was said had boarded in the same house with Mrs. Judson, and had seen her rich dresses. But she declared to him, that she had never boarded in the same house, and had never seen either Mrs. Judson, or her apparel; but had heard the statement from a lady, who had received it from another lady in Bradford; a small town about thirty miles from this city.

The Committee now state, that the articles of dress, of which so much has been said, were not purchased, either with the private property of Mrs. Judson, or with Missionary Money; but were presented to her by different individuals as tokens of personal affection and respect. The Cashmere Shawl, "valued at \$600," was given to her in England by the sister of a distinguished friend of Missions; and we are assured from very respectable authority that it cost twenty five dollars. "The Leghorn Flat valued at \$150," was purchased in Salem; and from the certain knowledge of two ladies concerned in the purchase, did not exceed in its cost, eight dollars and fifty cents. As to the Lace trimming on the gown, stated at \$150, a very intimate friend at whose house Mrs. Judson stayed, says, "she

had not to my knowledge, one gown that had a particle of lace upon it. If she had, I was ignorant of it, or it was so trifling, that it did make an impression sufficient to be remembered."—We feel authorized to state, from the testimony of other ladies of unquestionable veracity, who visited with Mrs. Judson in different cities, and who saw the apparel in her possession, that this is a just representation.

Concerning what is said of her jewelry, which in order to make up the aforesaid sum of \$1200, is estimated at \$300, we scarcely know how to express ourselves. With the exception of a chain, and a small locket in which was the likeness of one of the family, and these were given her, it is believed that all her jewelry was not worth five dollars.

For the information of those who did not see Mrs. Judson while she was in this country, the Committee would remark, that a majority of them had the pleasure of receiving her into their families as a guest: and the impression left on their minds was, that she had a soul too elevated to be occupied in ornamenting her person. She was in fact distinguished for the plainness and cheapness of her dress. The same individuals, met with her frequently in the cities of New-York and Washington; but in no instance did they see any thing in her deportment or apparel which did not accord with that modesty, simplicity and plainness which becometh women professing godliness.

Having stated these facts, the Committee deem it unnecessary to offer any comment upon them, but would leave each reader to make his own reflections.

It may be proper to state, that the Committee are in possession of the names of all the parties concerned, but as the mention of them did not seem necessary for the defence of our highly esteemed friend, Mrs. Judson, they are from motives of delicacy suppressed.

Signed in behalf and by order of the Boston Baptist Association.

THOMAS BALDWIN.
LUCIUS BOLLES.
DANIEL SHARP.
GEORGE KEELY.
ENSIGN LINCOLN.

Boston, Oct. 1, 1823.

HERALD.

BOSTON, THURSDAY, OCT. 16

INDIA.

The following pleasing account of the state of India, is extracted from Dr. Carey's letter, dated Jan. 23, 1823. Increasing harmony prevails among evangelical missionaries of all denominations—additions to the Churches at the missionary stations have been considerable. In Jossere all the inhabitants of one village, except five houses, have either made an open profession of the gospel, or are in a pleasing train towards it; a learned Brahmin has been baptized at Delhi. Schools are much encouraged and generally well attended; female education is carried on with great success.

This account must be animating to every true friend to humanity and christianity. In this he beholds a happy prelude to what God is about to do for this ancient and long neglected people. The Pagodas of Indian idolatry are fast becoming the temples of the true God. His great name is revered, and his worship performed on altars which a few years ago resounded with mad rites and demoniacal orgies. The adversary is besieged, his strong holds are fast giving way to the subjects of the King of Kings, who will eventually by the instrumentality of human agents bring all enemies prostrate to his footstool. Let every christian, of whatever name or denomination, double his diligence in forwarding this great work, in the conversion of so large and interesting a part of the globe. We live in a land peculiarly favoured for gospel light; let us manifest our gratitude to the "Light of lights" for so distinguish-

ed a blessing, by extending the rays of wisdom, and knowledge, and true religion, to these benighted regions; and pray that God would hasten the glorious time, when the kingdoms of the world shall become the kingdoms of the Saviour, to the glory of God the Father.

[BY REQUEST.]

VINDICATION OF MRS. JUDSON.

It was with no little surprise that we read the "statements" made by the "Committee of the Boston Baptist Association" concerning Mrs. Judson, although the Committee consisted of Thomas Baldwin, Daniel Sharp, Lucius Bolles, George Keely and Ensign Lincoln—That those Gentlemen should have the temerity to contradict the assertions of the Editor of the *Galaxy* wherein the character of "this self-denying female missionary, was manfully attacked, after her departure to a foreign land is more than could have been expected by those acquainted with the engenuous course which has uniformly characterized the columns of that useful periodical Journal. That the reader may be enabled to duly appreciate Mr. Buckingham's statement, we shall place his candid attack upon "the modern representative of the mystical Babylon" in opposition to the rejoinder sanctioned by the Reverend Gentlemen already named, and leave him to decide whether his (Mr. B's) veracity is not placed beyond their reach.

"Galaxy."

"A lady who was in habits of familiar intercourse with Mrs. Judson, and to whom application for charity was made in her behalf, informs us, that the visiting dress of this self-denying female missionary could not be valued at less than TWELVE HUNDRED DOLLARS."

"Vindication."

"Mr. E. Lincoln waited on the Editor (of the *Galaxy*) and requested to be introduced to the lady who was 'in habits of familiar intercourse with Mrs. Judson.' The Editor (Mr. B.) introduced him to a gentleman who authorized the communication. This gentleman referred him to his mother, who declared 'she had never seen Mrs. Judson, but had received her information from another lady who it was said had boarded in the same house with Mrs. J. but she declared that she had never seen Mrs. J. nor her apparel, but had heard the statement from a lady who received it from another lady in Bradford!'"

"The Cashmere shawl was valued at \$600."

"The Leghorn Flat \$150."

"Lace trimmings on the gown \$150."

"Jewelry would soon make up the sum leaving necessary articles of clothing out of the question."

"The Cashmere Shawl was given her in England and we are assured it cost \$25."

"The Leghorn Flat was purchased in Salem, and from the certain knowledge of two ladies, did not exceed in cost, \$8.50 cents."

"A very intimate friend at whose house Mrs. J. stayed, says, 'she had not to my knowledge one gown that had a particle of lace upon it.'"

"With the exception of a chain, and a small locket in which was the likeness of one of the family, and these were given her, it is believed that all her jewelry was not worth five dollars."

C. D

Extract of a letter, addressed to the Editor, from a gentleman in Halifax, N. S. dated Sept. 19, 1823.

"Sir—Through a friend in Boston I have received a few numbers of Zion's Herald, which I had a wish to see, as I believe it is the only Methodist newspaper extant. I have carefully perused the Address in the first number, and glanced through the general arrangement of some subsequent numbers, with which I am very much pleased. I have handed them to our venerable and beloved father, in Christ, the Rev. W. Black, to read, and he has requested me to have his name entered upon your list of subscribers. I beg that mine may be recorded there also. I have no doubt but that many Methodists in this Province would wish to become subscribers to Zion's Herald, and I will thank you to inform me whether you are solicitous to obtain subscribers who are not residing in the United States; the terms you would send them upon, and any other information that may be apposite to my inquiries. Accept my best wishes that 'the God of Wis-

dom, of Power, and of Love" may render your publication instrumental in effecting much good in the world. I must add, that I am well convinced such a publication was much wanted. The followers of the endeared name of WESLEY are often made the subjects of the vilest epithets, from men who will not take the pains to examine their real principles. And it is an axiom, that the more their principles are understood, the more they are respected and esteemed."

* We would inform our friend that we are solicitous of obtaining subscribers in any part of the country; and his assistance in this respect, will be duly appreciated.—ED

FOR ZION'S HERALD.

OBITUARY.

Among the inscrutable providences of an all-wise God, may be reckoned those bereaving dispensations which occasion sudden, deep, extensive, and lasting affliction. Events of this kind are calculated to force us into a realizing sense of the uncertain duration of our dearest worldly comforts, and to make us feel, that short of Religion, there is no durable inheritance for mortals. An event of this description has recently occurred, in the death of Mr. ELIAS MAGOUN, of Pembroke, Mass. In the character of Mr. Magoun, society were presented with an assemblage of qualities at once pleasing, and useful in a high degree. The afflicted widow has lost an amiable and affectionate husband, the children a tender and invaluable father, the church a faithful member, and the community a citizen universally & deservedly respected. To many of our ministers & preachers, the deceased was known as a steady & valuable friend, as a courteous and obliging brother. He was not forgetful to entertain strangers; but his hospitable mansion has oft refreshed the weary traveller, especially the laborers in the vineyard of his Lord and Master. For many years the word of the Lord was regularly or occasionally preached in his house, and he had the satisfaction of believing that it was not in vain. Our beloved brother was happily brought experimentally and savingly to know the Lord, as we trust, in the Summer of 1811, and some months after became a member of the Methodist Episcopal Church, in whose fellowship he continued the remainder of his life. In the course of his christian experience he had great manifestations of the love of God, which were visible in the constancy of his peace of mind, and the exemplariness of his life and conversation. He was not a stranger to trials and afflictions; but resigned, meek and patient, he bore such events as a christian. On the 23d day of last Aug. he was taken ill, and on the day following expressed a conviction that it was his last sickness; at the same time observing, he felt entirely resigned to the will of God, if he saw fit to take him then, although for the sake of his family he might wish to live longer, should the Lord see fit to continue him among them. His sickness was distressing, and much of the time it affected his reason; but his lucid intervals were filled up with prayer and praise to God, giving advice and directions to his family, and with speaking of the goodness of God in an animating manner; and even when the violence of his disorder affected his reason, he prayed and exhorted his family in a manner which shewed the piety of his breast. 'His hope' he said, 'was like an anchor to his soul, both sure and steadfast: and he praised God for that peace which the world can neither give nor take away.' In this happy and heavenly state of mind, he continued, languishing under the weight of disease, until the 27th, Sept. when his triumphant spirit took its flight, as we believe, to the mansions of the blessed; having lived in this probationary state 53 years and 6 months. "LET ME DIE THE DEATH OF THE RIGHT-EOUS."

"Thanks be to God, whose faithful love Hath called another to his breast, Translated him to joys above, To mansions of eternal rest.

He the good fight of faith hath won, He heard with joy the welcome word; "Hither come up, thy work is done, "And reign forever with the Lord."

Meth. Hymns.

FOR ZION'S HERALD.

DIED at Falmouth, Ms. on the 24 Sept. Mrs. Anna, wife of Mr. Barney Merchant, and 3d daughter of the late Dea. Isaac Hall of Yarmouth, Ms. in the 53d year of her age. She was a distinguished and active member of the Methodist Church and socie-

ty in this town, and possessed a mind of a superior order. During the first part of her sickness, she manifested great composure of mind—but in the latter part of it entire resignation to the will of God—and that faith in the Lord Jesus Christ, which disarmed death of its sting and the grave of its terror. Being sensible the time of her departure drew nigh, she set her house in order; gave directions relative to her funeral shroud, and we trust, quietly fell asleep in Jesus. She was amiable and affectionate in her disposition, lived respected, and beloved, and in her death her friends and acquaintance are consoled with the animating hope that she has gone to that rest which remains for the people of God.

Falmouth, 1823.

FOR ZION'S HERALD.

Mr. Editor,

Sir—By inserting the following in the Herald you will gratify at least one of its readers.

It appears strange to me, that any, in the civilized world, should doubt the immortality of the soul. Not only revelation, but reason teaches man to expect a future state of existence. Reason alone is sufficient to convince any reasonable man, that the connexion of the body with the soul so far from being essential to, tends rather to restrain the exercise of his powers and faculties; that this life is but a prelude to another and a never ending state of being. Why did the Creator endow man with rational powers? Why did he interweave in his nature the expectation of a future state of existence, if he intended that the soul should perish with the body? Why did he make us capable of contemplating his wonderful works, if it have an effect only to render us dissatisfied with our present transitory state? Why open to us the glories of the universe, if its only effects are to make us discontented with the earth on which we are to dwell for a moment and then disappear forever? Why does every thing around us proclaim to us "there is a God" who rules throughout the immensity, if, instead of being permitted to rise to a nearer view of his glory, we must soon close our eyes in endless night. If we look into the subordinate creation of animated beings, we shall find an exact accommodation of their condition to their wants and capacities. Every species has exactly that form and those powers which are best fitted to itself. Is it reasonable to suppose that God who has bestowed nothing unnecessary on any creature below us, would in contradiction to his general plan store the mind of man with useless faculties. Of what use to man are his boasted superior powers, if no consciousness remains after this life? The superior sagacity by which man is enabled to supply want of corporeal powers; by which he overcomes the fleetest, the largest and the strongest of animals, would answer every purpose of his creation, if the soul be annihilated at the death of the body. Can the Deity be deemed benevolent if he has formed man with a vain expectation of immortality; if having placed him in a condition far below the dignity of his nature, he has taught him vainly to look forward to a state in which he may satisfy his desires and capacities.—

Wretched is the condition of man if his soul endure no longer than this life. While every animal below him enjoys the present unconscious of futurity, he treads with trembling steps his course through life, restraining his passions by the strictest rules of reason in hope of fitting himself for a future state of eternal happiness. Is this hope delusive, No: it was inspired by a benevolent Almighty Being. In the morning of the resurrection he shall burst the bands of death rise from the tomb, soar high; attain the heaven of heavens and join the happy company around the throne of Jehovah.

P. B. K.

NEWS:

FOREIGN AND DOMESTIC.

FROM GIBRALTAR.

By the arrival at New-York of the *Catharine Rogers*, the Editors of the Daily Advertiser have received the Chronicle to the 3d Sept.

Gen. Zayas, and several other Spanish officers, had arrived at Gibraltar from Malaga. The Chronicle of the first states that a person had arrived from the neighbourhood of Cadiz, and informed that there was to be a meeting of general officers and other persons of rank at the head quarters of the French army. A number of officers had arrived from different places.

Sir Robert Wilson left Gibraltar on the 2d Sept. for Malaga.

The French, it is stated in the papers,

experienced so the Trocadero, ut.

LATE

By the Packet Marshal, arrived evening 6th, from to Sept. 4 have

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experienced some loss in their attack on the Trocadero, (Cadiz,) on the 25th of August.

LATE FROM EUROPE.

By the Packet ship *James Cropper*, Capt. Marshal, arrived at New-York on Monday evening 6th, from Liverpool, London papers to Sept. 4 have been received.

By this arrival some important intelligence has been received. It appears the Duke de Angouleme has proposed certain terms to the government of Cadiz, which he has allowed them five days to consider of. In case they are not accepted, he says he will no longer listen to any terms but unconditional surrender.

The *Globe* and *Traveler* of Sept. 4, contains Paris dates of the 1st, which state that the propositions of the Duke d'Angouleme mentioned in an article from the *Times*, had not been accepted; and confirms the account at the head of this column, received from Gibraltar, of the defeat of the French before the Trocadero, with great loss.

It is stated, under the Vienna head of the 20th August, that letters has been received from Salonica of the 5th July, and from Serres of the 20th, which state that the seraskie Mahmed Pacha, commander of the troops destined for the invasion of the Morea, was at Larisa on the 20th July, with his whole army. Odysseus was encamped at Zeitonti. This does away the news of the victories said to have been gained by the Greeks at Thermopylae.

It was reported at Petpignan, on the 25th of August, that the fortress of Figueras had surrendered, but it required confirmation.

Letters from Salamanca, of the 6th August, state that the captain general of the province has published a proclamation in which he announces the complete blockade of Ciudad Rodrigo; consequently, the report of its surrender, by the last French account, is not true.

The British Frigate *Active* sailed from Plymouth on the 1st Sept. destination supposed Cadiz. The English cruisers kept up a communication with that port, notwithstanding the blockades.

The king of Portugal has issued a royal ordonnance, depriving Sir Robert Wilson of "the order of 'the Tower and Sword,'" in consequence of the sympathy which it is alleged he has manifested with revolutions.

It is stated that the authorities of Talavera de la Reyna, with a crowd of royalists and ecclesiastics, had precipitately fled into Madrid, in consequence of the near approach of a Constitutional army, which appears to have been strong enough in concert with the Empecinado and other Constitutional leaders to wrest the capital from the feeble French garrison, and from the defenceless regency! The war is evidently raging on the part of the Spaniards, with increasing fierceness and activity. Milans had carried the terror of his arms to the very frontiers of France, and after, as is asserted, having totally routed the baron d'Eroles in another sanguinary battle, has excited the greatest consternation even within the French territory!

The intelligence from Madrid of the 25th, asserts that Corunna has at length opened its gates to Gen. Bourck. But (mirabile dictu!) Novella, the Governor, and Campillo, and the Pastor, were not to be found within the walls! How is this? The army of Milans and Llobera continues to range at pleasure in Catalonia. The French describe all its movements as retreats; but as it is accompanied by a large convoy of cattle, the pursuers cannot be very active!

The *Liverpool Courier* of the 3d Sept. says "In Catalonia military operations, so far as rapid marching and countermarching are concerned, are going on, but it is easy to gather from the confused, and, in some respects, contradictory, account of the French commanders, that little progress is made. The most important account of the week, however, is, that of tumultuous demonstrations in Madrid, which have called forth a proclamation from the Capt-General appointed by the Regency. From this we learn that alarming and seditious cries had been uttered by a mob assembled before the Royal-Palace, excited by officers whose education should have taught them better. All this is a proof, that the progress of the French and their partisans have done nothing to alter opinion, nothing to unite parties, nothing to lay the foundation of a tranquil and settled state of things."

GREECE.

We have intelligence respecting Greece, both from the French and German papers. An article in the former dated Zante, July

16, details some particulars of a splendid victory alleged to have been obtained by the Greek forces—which, on the 21st of June, having passed the Isthmus of Corinth, directed their march towards the plains of St. Luc; on arriving at which, finding themselves inferior in number to the Turks, they took up a position on the neighbouring heights. On the 6th day, dividing themselves into three bodies, they descended, and attacking the enemy, routed him at all points. Of the Turks 2000 are said to have been killed, and 3000 wounded: besides which, they left 800 prisoners.—All their artillery and ammunition fell into the hands of the Greeks.

"The Russian Minister has addressed a note to the Ottoman Porte of a very pacific and moderate character, representing that it is only necessary for the full establishment of the best understanding between the two courts that the arrangements of former treaties, respecting Wallachia and Moldavia, be carried into effect. Not a word is said of Greece. This silence is sufficiently expressive. The moment that Russia saw that the Greeks were, in good earnest, bent upon effecting their absolute independence, she had no idea of exchanging the mastership of the Turks for that of the Russian, the Tiger for the Bear.

NEGRO INSURRECTION.

Extract of a letter from St. Thomas, Sept. 4.

"The negroes, to the number of 3000 rose in Demarara, a short time since, and gave battle to the King's troops; but were defeated in their first attempts by the regulars and militia, who behaved most gallantly. The business was not ended when the last accounts came away. Strong reinforcements have been sent them from Barbadoes."

CORONER'S NOTICE.

On the 8th inst. the body of a female was found near the old common in Roxbury, so called, supposed, by the teeth remaining in the jaws, to have been between 30 and 40 years of age, the jurors' opinion, however, varies from this statement, supposing her to have been from 40 to 50. The body when found was entirely destitute of clothing, and in so decayed a state as indicated that it had remained on the spot for several months. The verdict of the Jury was, "that the person so found came to her death in a way and manner to them unknown." After the verdict of the Jury the remains were decently interred near the spot where they were found.

AARON KINGSBURY, Coroner.

EARLY SNOW.

On Monday night, the 29th ult. snow fell at Bangor, in Maine, from three to five inches in depth.

FROM EUROPE.

London Journals to Sept. 5th have been received in Charleston, S. C. and the papers of that city have given copious extracts from them; but they are mostly editorial opinions and change alley speculations. They give no new events, the dates being the same as those received here and in New-York some days since.

They furnish a repetition of the report, that the French had made an attack on the advanced post of Cadiz, the Trocadero, the 25th August, and had been repulsed; altho' other reports in them appear to admit, that the French had taken it. These are all reports; but the authentic advices indicated, that the French had made great preparations for an attack on this out-post; which, however, they said was deferred to the 28th August. This post is of much importance to the besiegers of Cadiz, being situated directly opposite to the (Cadiz) fortress of *Punales*, and not more than 2500 yards distant, according to a plan before us, furnished by an American sea captain. Those accounts indicated, that the French were making extensive preparations on flood and field, for some more important enterprise. News therefore from this quarter is looked for with interest. [Cont.]

FROM SMYRNA.

Baltimore, Oct. 9. Capt. Chandler arrived here yesterday from Smyrna, which he left the 14th August. He passed Gibraltar 18th September, but having a fair wind did not stop. Capt. C. informs, that when he left Smyrna, the city was perfectly tranquil. That the Greeks were in entire possession of the Morea, excepting the strong fortress of Patras. That the Turkish fleet was at Patras, and the Greek fleet partly at Ipsara and Hydra:—That they were to unite at Hydra on the 22d August, and accompanied with fire ships, were to make a desperate attack on the Turkish fleet. And that it was re-

ported, that a British 74, two frigates, and a sloop had arrived at Corfu, having three Greek Chiefs on board, bound to the Turkish fleet at Patras.

COLLECTIONS FOR SUFFERERS IN MAINE.

At the Tabernacle Society in Salem. \$131 12 cts. were collected on Sunday last. Total in Salem \$975 95 cts.

Boston.—Collected at the Rev. Dr. Channing's Church, on Sunday last, \$336 34 cts. The collection taken in the Christian Society was \$22.—In Mission House, West Boston, \$12 20—and in St. Matthew's Chapel South Boston \$9 03—making the amount collected in all the Churches in this city (as corrected by the returns made at the Bank,) \$3236 85 cents.

At the Rev Dr. Codman's Church, in Dorchester, \$146 26 cents.

In Danvers, \$260.—In Keene, \$56.

In Newburyport (in addition to the \$544 36 cents before published) \$69, 43 cents.

The Havana conspirators intended, had they succeeded to have called the Island the Republic of *Cubanacan*.

At the last dates 133 persons had died of fever at Natchez.

Crackers, baked at Auburn, (330 miles distant) are sold in New-York, at six for a cent. It is not said how much these cheap crackers weigh.

Pyroligenous Acid.—The body of Mr. Boardman, who died in Ohio, has been bro't from that state in a perfect and unaltered condition, by being preserved in pyroligenous acid, a chemical preparation. This acid it is said far excels the Egyptian gums and spices used by the ancients for embalming. The bodies thus preserved will last for ages unaltered in features, and but slightly in complexion.

Fire.—The distillery of S. H. Smith, Esq. and some other buildings, were consumed on the 19th instant at Providence, R. I.—We cannot regret that distilleries are burnt, if they are not rebuilt.—*Christian (Portland) Mirror*, of Sept. 26. Edited by Asa Rand.

At Charleston (S. C.) on the morning of the 3d inst. the wind blew nearly a gale, accompanied by lightning thunder and rain.—Serious apprehensions appear to have been entertained, that the place would be again visited with the disastrous scenes of the last season. Preparations were early made to secure the shipping in the harbor, which rode out the storm without injury. The wind abated about 9 o'clock A. M.

The steam packet *New-York*, on shore near Cape Henry, is not expected to be got off this season. She lies about half a mile from the light house. Most of her cargo has been landed; that on board will be got out without injury. She was a regular packet between New-York and Norfolk.

HAVANA, Sept. 20.

"Our markets are dull for every kind of American produce. Flour from 14 to 14 1/2 per barrel and about 6000 bbls. in market, and daily dropping in from other ports; at this time loss to the shipper is nearly \$2 per bbl. Sugars are like to get higher than my last quotation. Coffee has declined a little, 14 to 17, not very good. Exchange on the U. States, 3 to 4 per cent; Dollars about the same; Doubloons of the Patriot stamp, will not pass here.

Spain.—A letter of the 2d, dated on board the U. S. sch. *Nonsuch*, at Gibraltar, confirms our late accounts from that quarter, of the favourable appearance of Spanish affairs, and of the determined resistance which the French meet with at every point of attack. It is evident from the spirit displayed by the troops occupying the garrisons, that they have resolved not to yield until their whole ammunition and provisions were expended, and every hope is shut out.

MARRIED.

In this city, on Thursday evening last, Mr. John Sargent, jun. to Miss Louisa Hunt.

On Sunday morning, by Rev. Mr. Dean, Mr. Benjamin Burchsted to Miss Mary C. Noyes.

On Monday evening, by Rev. Dr. Channing, Mr. Josiah Wheelwright to Miss Caroline Blanchard.

In Brewster, by the Rev. Mr. Simpkins, George Copeland Esq. to Miss Sarah B. Snow.

In Newburyport, Mr. Samuel Stevens, jun. to Miss Mary Currier.

In New-York city, Mr. N. Phillips, publisher of the *National Advocate*, to Miss Hetty Seixas.

In Philadelphia, Major Thomas Biddle, of the U. S. army, to Miss Ann Mulamphy.

In Salem, Mr. Jos. Karier, to Miss Shaw.

Mr. James Chase to Miss Betsey Teague.

Mr. John Smith, to Miss Martha Russell.

In Beverly, Mr. Aaron Miller to Miss Polly Larcom.

In Nantucket, Mr. Samuel B. Tuck to Miss Susan Mitchell.—Mr. S. Balch to Miss S. Coffin.

Chilmark, Mr. R. Holly to Miss P. Tilton. In Washington, N. H. Mr. Nath. Fisher to Miss Eliza Sampson.

DIED.

In this city, Mrs. Bethiar Kemp, aged 46.—Hannah, youngest child of Mr. Samuel Adams Wells aged 2.—Mr. James Wheeler, 80.

George Wheeler, son of Mr. Jona. W. 13 months.

On Saturday, after a lingering illness, which she bore with Christian fortitude and resignation, Mrs. Ruth Welles, 52.—Sarah, daughter of Rev. Sias W. Blaisdale, aged 2 weeks.—Mrs. Joanna Flinn, 33.—Mrs. Susan Williams 37.

On Sunday, Mrs. Mary, wife of Mr. James Bernard, and daughter of Capt. Joseph Bright, late of Watertown, aged 33.

On Sunday morning last, Adam, son of Mr. Adam Stewart, late of Philadelphia, 1 year.—Mrs. Lucy Gallion 43.

On Monday, Mr. John Andrews, 26.

On Tuesday, Mr. Luther Jones.

In Charlestown, on Tuesday, Mrs. Harriot F. consort of Maj. John B. Chase of Providence R. I. 33.

In Cambridgeport, on Tues. Mrs. Sally, wife of Capt Joshua Dickson.

In Cambridge, very suddenly, Mr. Daniel Hayden, of Leominster, 60.

In Roxbury, on Saturday, Josiah D. youngest son of Mr. John Webber, aged 10 months.

In Dorchester, 10th inst. Mr. Samuel Vose, formerly of Milton, 67.—On Saturday last, Mr. Nathaniel Clapp, 79.

In Quincy, Mr. Charles Bicknell 19.

In Beverly, Mr. Denison W. Brown, 27.

In Belleville, Mrs. Sarah Little, wife of Josiah L. 75.

Fashionable Clothes WAREHOUSE.

WM. W. NOTLEY,

HAS received by the late arrivals from England and France a large supply of Superfine Broad Cloths, Cassimeres and Vestings, with a great variety of Fashionable Ready Made Clothing, well selected for the approaching Season, for sale at No. 4. Suffolk Buildings Congress Street.

AMONG WHICH ARE:

Supr. Blue, Black, Oxford, mixt Dress Coats. Super. Blue, Olive, Green, Brown mixt Surtouts with or without Capes. Super. Blue, Olive, Brown mixt Frock; Coats. Super. Blue, Drab, Oxford mixt Top Coats, with standing or rolling Collars. Water proof Camblet and Plaid Cloaks. Ladies' Plaid Cloaks with Hoods. Super. Blue, Mixt, Black, Drab, Broadcloth and Cassimere pantaloons. Figured, Plain, Strip'd Silk, Valentia, Sattin, White, Figured, and Plain Marseilles Vests. Flannel, Lambs wool, Cotton Vests and Drawers. Worsted, Cotton, Long and Half Hose. Russian Belts, Webbs patent Braces and Elastic Garters. Beaver, Castor, Silk and Doe skin Gloves. Imitation, Black, Cambric, Figured and Plain Cravats. Silk, Linen and Cotton Figured and Plain Pocket Handkerchiefs. Supr. Linen, Cotton, Shirts; Collars and Black Silk Stocks.

ALSO.

An elegant assortment of American, English, French and German Broadcloths and Cassimers. Together with an assortment of Summer Clothing at reduced prices.

Gentlemen of the city, and Strangers will find it to their advantage to call and purchase at this Establishment as ready made Garments will be sold for about what the Stock will cost at retail.

N. B. Every garment made and trimmed in the neatest style, and of the Latest London Fashions.

Traveling trunks, Valices &c. Master Masons and Royal Arch Aprons and Sashes, constantly on hand. Oct. 9.

MOORE & PROWSE,

RESPECTFULLY inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c. at the Office of the *MECHANICS' JOURNAL* and of *ZION'S HERALD*, No. 19, CORNHILL, corner STATE STREET; entrance second door from the S. W. corner.

All orders faithfully executed—the smallest favor gratefully acknowledged.

POETRY.

Occasioned by the death of the Rev. James Richards, and extracted from "Hymns for the Monthly Concert."

HOLY the place, whose kindly soil
Yields for the flesh its sweet repose,
Where rests the pilgrim free from toil,
Where the rich spice of fragrance blows.
Calm be his sleep, whose life
Was given to pain and God,
Who has pass'd the vale of strife,
Which his great Master trod.

Who laid mortality's dim robe,
Covering of ills and sorrows by,
To take the fadeless vesture, wore
By hands of Cherubim on high:
Who bade to time, adieu,
When its brief race was run,
Who hail'd with steadfast view,
Eternity begun.

Spirit! upon the wings of prayer,
Enfranchised, thou hast gladly flown
To undiscovered glories, where
The ray that burns is from the throne.

Tears are the diadems,
Blest one! that deck thee now,
And soul's redeem'd, the gems
That sparkle on thy brow.

Isle of the beauteous deep!
Land of the godless pagan's shrine!
Weep, in your groves of odor weep,
Sigh 'mid the olive and the vine;
Haste, Ceylonce! and bring
Your tribute to the dead;
Your choicest chaplets fling
Upon the martyr's bed.

Sleep, true disciple! for thy rest,
The rest of piety, shall be
Soft as his dream, who on the breast
Of Jesus lean'd once peacefully.

Sleep, for upon thy grave
Shall tropic flowers bloom:
And the young aloes wave
O'er thee its glad perfume.

W. B. TAPPAN.

ON THE DEATH OF A SISTER.

How soon are all our dearest comforts gone!
The blushing rose perfumes the passing gales;
Moist with the dew-drops of a vernal morn'
The early traveller with joy inhales
Its aromatic breath, while through the vales
He roves. But now no more the rose is seen
Midst the green herbs; alas, its glory fails;
It drops its leaves; puts off its verdant green;
It dies; it withers now unpitied and unseen.

So, Sister, dearest of the human kind,
No more to me thy smiling face appears;
No more in solitary hours I find
A friend to cheer, to wipe the falling tears,
And with a smile to dissipate my fears.
Yes, Emily; for, since thy soul has fled,
No sublimary good my spirit cheers.
I count the earth a mansion of the dead
And soon shall in the dust repose my weary head.

Yet, let me not repine in sorrow here,—
This world's a dream!—but soon shall we
arise

From iron slumbers, freed from grief and fear,
And join angelic millions in the skies;—
There tune our golden harps, while symphonies
Melodious dance upon the golden wires,
Conspiring with seraphic minstrelsies,
Whose energetic vigor never tires,
But everlasting love their swelling bosom
fires.

DAMON.

MY HOME.

My home! dear name that thrills my heart
With thoughts of bliss and thoughts of pain,
Although with thee now doom'd to part,
Yet shall I see thee soon again.

The charm which absence o'er home throws,
The beauty which it scatters round,
He who is absent only knows,
By him alone 'tis ever found.

In beauty's bloom it paints the scene,
And adds more perfume 't its flowers,
Its sun is brighter, grass more green,
And swifter fly its fleeting hours.

A tear of sadness dims my eye,
As back I cast a lingering view;
And as I falter out "good bye,"
My heart is sad—my home "adieu."

EPITAPH ON A FRIEND.

TREAD softly o'er this hallow'd ground,
Pale Sorrow's child lies here;
Ye who have felt misfortune's frowns
Here pause, and drop a tear:

And ye, who nought but pleasures court,
And bask in Fortune's ray,
Here, learn how vain are earthly joys,

How soon they fade away.

Here sleeps in peace, who often felt
Compassion's kindly flame;
Oft dropt a tear at Pity's shrine—
A shade without a name.

MISCELLANY.

NORTHERN DISCOVERIES.

The following description of a winter habitation, built by an Esquimaux in their company, is from "Franklin's Journey to the Polar Sea, in the years 1819, 20, 21, and 22," and is as interesting for the beauty of the fabric, as for its novelty. It is not without reason the reviewers enquire with astonishment, "where did these poor people the outcasts of society, separated from the civilized world, and confined to regions of eternal ice and snow; where did these miserable beings learn the principles and construction, not simply of the arch, but of the perfect dome, the most difficult of arches?"

"The winter habitations of the Esquimaux who visit Churchill are built of snow, and judging from one constructed by Augustus, [in his native language called Tattaneoeck,] to day, they are very comfortable dwellings. Having selected a spot on the river, where the snow was about two feet deep and sufficiently compact, he commenced by tracing out a circle 12 feet in diameter; the snow in the interior of the circle was next divided with a broad knife, having a long handle, into slabs, 3 feet long, 6 inches thick, and two feet deep, being the thickness of the layer of snow. These slabs were tenacious enough to admit of being moved about without breaking or even losing the sharpness of their angles, and they had a slight degree of curvature, corresponding with that of the circle from which they were cut.

"They were piled upon each other like courses of hewn stone, around the circle which was traced out, and care was taken to smooth the beds of the different courses with the knife, and to cut them so as to give the wall a slight inclination inwards, by which contrivance the building acquired the properties of a dome. The dome was closed somewhat suddenly and flatly, by cutting the upper slabs in a wedge form, instead of the more rectangular shape of those below. The roof was about eight feet high, and the last aperture was shut up by a small conical piece. The whole was built from within, and each slab was cut so that it retained its position without requiring support until another was placed beside it, the lightness of the slabs greatly facilitating the operation.

When the building was covered in, a little loose snow was thrown over it, to close up every chink, and a low door was cut through the wall with a knife. A bed place was next formed, and neatly faced up with slabs of snow, which was then covered by a thin layer of pine branches to prevent them from melting by the heat of the body. At each end of the bed a pillar of snow was erected to place a lamp upon; and, lastly, a porch was built before the door, and a piece of clew, ice was placed in an aperture cut in the wall for a window.

The purity of the material of which the house was framed, the elegance of its construction, and the translucency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to a marble building; and one might survey it with feelings somewhat akin to those produced by the contemplation of a Grecian temple reared by Phidias: both are temples of art, inimitable in their kinds."

GYPSIES.

The origin of this tribe of vagabonds, is matter of much dispute. The more prevalent opinion has been, that they were from Egypt; and the name they now bear, derived from this fact. A German writer supposes them to have come from Hindostan, and a learned Italian author, Muratori, thinks they drew their origin from Wallachia, or the neighbouring countries. They seem to have been first noticed in Europe, about the beginning of the 15th century—but accounts are contradictory. Their number has been estimated at from 700,000 to 800,000. They are described as lively, loquacious, fickle and inconstant in their pursuits, faithless, void of gratitude, revengeful, slavish when intimidated, cruel when unapprehensive of danger, fond of finery and dress, and much addicted to intoxicating liquors. They are too lazy to labour for food, and live on the vilest substances, or whatever they can acquire by theft. They are said, also to possess other traits of character, much more atrocious than those which have been mentioned.

Laws have at various times been passed for their banishment, from most of the states of Europe; they still, however, retain their

places among the people, and continue their trade of petty pillage and deception.

England has, formerly, by a parliamentary act, declared their stay in the kingdom for one month, "felony without benefit of clergy;" and Sir M. Hale tells us that 13 were executed at one assize, a few years before the restoration.

There are no modern instances of carrying this, or the other severe laws against them, into practice.

We subjoin a further notice of this race, from a late English publication.

"At a late meeting of the Calcutta Asiatic Society, Major Harriot presented a Memoir respecting the Gypsy tribe, the supposed migration of which he traces through various countries. In the province of Korassan the Gypsies are said to be numerous, and are called Karashmar. Four thousand of the Kaultee or Loolee class were brought into Persia 1400 years ago, by Bairom Ghor, as musicians from Kaubul, and thence were subsequently scattered over Iran, Syria, and Egypt. The Nuth in India, the Kaullee in Persia, and the Gipsy in Europe, lead the same wandering life; and practice the same feats of dexterity, music, and palmistry.—Maj. Harriot remarks, that whether in England, Russia, Sweden, Spain, Bohemia, Turkey, Persia, Syria, or Egypt, we may, through language alone, still trace with general accuracy, the oriental feature and descent of this singular fraternity, although every vestige of tradition respecting their history is lost."

MADAGASCAR.

We present our readers with some interesting extracts from a review of Copeland's History of Madagascar, contained in the Investigator. Though this Island ranks fourth on the globe, in point of size; being in length between 800 and 900 miles, and probably about 200 in medial breadth; and though a country which, for scenery, for productions,—both vegetable and mineral,—for population, containing about four millions of people and for moral interest, might be supposed one that would have been conspicuous in geographical, commercial and philosophical history, it has received very little notice since its discovery by Europeans, which is supposed to have occurred in the year 1506.

Rel. Chron.

Copeland's History of Madagascar.

The origin of the Madagasses has given rise to much learned speculation, and many ingenious conjectures have been offered on the subject. The best supported opinion seems to be that which assigns them either to one of the immediate descendants of Ham the son of Noah, or to some part of Abraham's family. This is best supported by the habits and manners of the Madagasses.—"Their religion," observes our author, "is evidently the most ancient in the world, and its simplicity bears some analogy to that of the ancient patriarchs, though debased by much superstition. Like Ham, every man is a priest and judge in his own house, where he prepares the sacrifices, and offers up his prayers to 'Unghorray,' or 'the Most High God,' a name which corresponds with that given to the Divine Being in Genesis xiv. 18. The pastoral mode of life, also, is similar to that of the Patriarchs, for, like them, their riches chiefly consist in flocks and herds, there being no circulating medium in the Island." Many other instances of correspondence between the manners and usages of the Madagasses and the people of the early ages after the flood, are also perceptible. Among these are the following: their recourse to an oath, as a solemn appeal to the Deity, on all extraordinary occasions, similar to that which took place between Jacob and Laban, as recorded in the 31st chapter of Genesis. Their not making use of any animal to assist them in the labors of husbandry, or in carrying burdens, is a proof that they must have separated from the parent stock at a very early period; for if these things had ever been known, their utility would have perpetuated their practice through succeeding generations: nor have they any kind of vehicle with wheels. The Oli, with which they invoke the spirit, of the dead, bear a great analogy to the Teraphim, of the early age. Another of the most peculiar and interesting of these analogies, is their belief in only one true God, the Creator of heaven and earth, and the Supreme Ruler of the Universe. This circumstance we believe is unparalleled in the heathen world; and it not only forms the most luminous beacon in tracing the source whence they sprung, but seems, like "the star of Bethlehem," raised to guide British philanthropy in uniting the religion of the Gospel with the primitive faith of the patriarchal times. This circumstance alone is

calculated to excite a peculiar train of feeling in the mind of a Christian.

The Madagasses, however, are not a pure and unmixed race, for, according to the best accounts which our author has been able to collect, they consist of three distinct classes without considering their intermixtures. These three classes are easily distinguished from each other.

"The first is that of the whites, who inhabit the provinces of Anossi and Malatane and who assert that they are descended from Imbia, the mother of Mahomet, and they are in consequence called Zafe Rahimni. The second, inhabiting the Isle of St. Mary and the country round Foul Point, and the bay of Antongil, are called Zafe Hibrhim, or descendants of Abraham, who also are whites. The third race comprises the indigenous blacks, who are to be considered as the Aborigines."

THE WORLD.

From the French of Massillon.

What is the world, even to those who love it, who are intoxicated with its pleasures, and who cannot live without it? The world is a perpetual servitude, where no one lives for himself alone, and where if we strive to be happy, we must kiss its fetters and love its bondage. The world is a daily revolution of events, which create in succession, in the minds of its partisans, the most violent passions, bitter hatreds, odious perplexities, devouring jealousies, and grievous chagrins.—The world! it is a place of malediction, where pleasures themselves carry with them their troubles and afflictions. In the world there is nothing lasting—nor fortunes the most affluent—nor friendships the most sincere—nor characters the most exalted—nor favours the most enviable. Men pass their lives in agitations, projects and schemes; always ready to deceive, or trying to avoid deception; always eager and active to profit by the retirement, disgrace or death of their competitors; always occupied with their fears and their hopes; always discontented with the present, and anxious about the future; never tranquil, doing every thing for repose, removing still farther from it. Vanity, ambition, vengeance, luxury, avarice—these are the virtues which the world knows and esteems. In the world, integrity passes for simplicity; duplicity and dissimulations are meritorious. Interest the most vile, arms brother against brother, friend against friend—and breaks all the ties of friendship; and it is this base motive, which produces our hatreds and attachments!

The wants and misfortunes of a neighbor find only indifference and insensibility, when we can neglect him without loss, or cannot be recompensed for our assistance. If we could look into two different parts of the world—if we could enter into the secret detail of anxieties and inquietudes—if we could pierce the outward appearance, which offers to our eyes only joy, pleasure, pomp, and magnificence; how different should we find it from what it appears! We should see it destitute of happiness—the father at variance with his child—the husband with his wife; and the antipathies, the jealousies the murmurs, and the external dissensions of families. We should see friendship broken by suspicions, by interests, by caprices; unions the most endearing dissolved by inconsistency; relations the most tender destroyed by hatred and perfidy; fortunes the most affluent producing more vexation than happiness; places the most honorable not giving satisfaction; but creating desires for higher advancement; each one complaining of his lot, and the most elevated not most happy.

THE INVENTION OF PRINTING

Has introduced many faults in literary composition. Before this period, the labor of multiplying copies, and the scarcity of materials made it expedient to commit to writing such matters only as were of consequence, and that in few words. It is probably owing to these circumstances that the thoughts of ancient writers are almost always striking, often profound; and their style concise, forcible and elegant. Every sentence with them has a distinct meaning, and every word seems necessary to its complete enunciation. With us, the case is different; every writer now attempts "to exhaust the subject," as it is called, that is, to say every thing that can be said about it whether of any importance or not. The best writers as well as speakers, therefore, in our times, are too apt to spread themselves abroad in a boundless expanse, illustrating and explaining every thing, though before as plain as day, as if they were inspired persons, and their readers had not sense enough to know that 5 and 5 make 10. It is for this reason, that most modern writings and speeches are tedious and insipid. Since a single idea, with the usual glosses, is sufficient to fill pages if not chapters. The consequence is that a mind used to the stronger potations of the ancients, finding nothing to exercise its noble powers in the perusal of modern amplification, either falls into apathy and inattention, or turns away with loathing from prolix details and commonplace reasoning, which may justly be compared to fountains of sour, small beer.